THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The greatest homage we can pay to truth is to use it."—EMERSON.

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THE TRIUMPH OF TRUTH.

"THEY shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11: 9.

It is needless to say that the time here spoken of by the prophet has not yet arrived: the earth is by no means full of the knowledge of the Lord. The accomplishment of this inspired prediction is yet future. It refers to the time when the Lord shall have swept away all the false doctrines that had been introduced and taught by uninspired men and shall have planted in their stead the true gospel of Christ.

While beholding with prophetic eye that glorious time, the servant of the Lord seems to rise above himself; he becomes eloquent, and in language beautiful and poetic he celebrates that happy age. That is the time that has been spoken of by all the holy prophets, "the time of the restitution of all things," when "the earth shall be as Eden," and all nature shall flourish in peace; when discord and guile shall be abolished, the most hostile natures reconciled, when the cry of battle shall no more be heard, for men shall have beaten their swords into plowshares and their spears into pruning hooks.

This blessed condition will be brought about, not by the wisdom of man, for "the wisdom of man is foolishness with God," but by the power of the Almighty, through His Holy Spirit, which He has said He would "pour out upon all flesh" in the last days. That Spirit shall not only be given to man, but the brute creation shall likewise be made partakers of it, and it shall reform and tame their savage natures, so that, to quote the words of the prophet, "the wolf shall dwell with the lamb, and the leopard lie down with the

kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. The lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." According to the prophet, it is "*the knowledge of the Lord*" that is to bring about that blessed condition. By the knowledge of God he meant not only a knowledge of His personality, his character and attributes, but also of all the principles of righteousness.

To the Latter-day Saints, of all other people, these words give the greatest encouragement. They give us the assurance that the knowledge of the true God which has been restored to the world through the personal appearance of the Father and the Son to the Prophet Joseph Smith, shall ultimately fill the earth as the waters cover the sea; that the power and influence of the everlasting gospel which has been restored to earth in these last days shall increase and spread abroad, that it shall prevail over the creeds and systems of men, and shall ultimately bring about universal happiness. What a pleasing thing it is to know, brethren and sisters, that the work in which we are engaged was founded by God Himself, that we are carrying out the Divine plan, that we are co-partners with our Father in heaven for the establishing of His kingdom in the earth, a kingdom which He has declared "shall never be thrown down, nor given to another people." Knowing all this, there should not be the least room in the hearts or minds of any of us for doubt concerning the final triumph of the great latter-day work.

To be sure, there is much in the world to discourage us and to cause us to almost doubt the Divine promises. The earth is full of ignorance, superstition and corruption; but surely it is not beyond the power of Him who brought order out of chaos, light out of darkness to redeem His children from their lost and fallen state? That is the work which He has set about to accomplish, and it shall be accomplished, for with the Almighty there is no such thing as *failure*. That is the work in which we are engaged, and with God Himself at the back of it, with the favor and blessing of heaven on its side its success is assured.

When in the year 1820 an obscure farmer's boy announced to the world a new revelation from God, who would have thought that in such a short time the name of the youth would be known in all the world and his remarkable declaration published in all the nations. How improbable it seemed, when the gospel was restored in these last days, that in three-quarters of a century its influence should extend so far and overthrow so much established superstition and error as it has done. Having accomplished so much in the past, and that in the face of great opposition, we have good reason for believing that the gospel shall one day be universally

received and prevail in its full influence. The rays of living light which have come from the presence of God in these latter days and which have broken through the thickest darkness are powerful enough to dispel all the remaining obscurity. These rays will "grow brighter and brighter unto the perfect day." The Lord has said that He will hasten His work in its time; that the day will come when "a little one shall become a thousand; and a small one a strong nation."

The world to-day gives ample evidence of a universal apostasy from the primitive Christian faith. Not all the sectarian churches put together can compare in organization, in doctrine, in spirit and power with the Church which Christ established. After the death of the apostles, the knowledge of the true God was lost from among men. Instead of believing in and worshiping the God of our fathers, Abraham, Isaac and Jacob, the people began to believe in an immaterial deity, a god "without body, parts or passions," and that belief spread until it became universal. It was the same with the ordinance of baptism. Baptism by immersion for the remission of sins was the only water baptism taught by Christ and His apostles. But in the third century after Christ this ordinance was changed and sprinkling introduced in its stead. A little later infant sprinkling was introduced, and that doctrine spread also until, like the false doctrine concerning Deity, it was universally accepted by all people who professed to be followers of Christ. These two illustrations will suffice. They show the powerful influence of false doctrines on the world. But are we to believe that all principles except good ones are of such mighty energy? Oh, no! When false religion has accomplished so much, we can rest assured that true religion will, in time, accomplish a great deal more. Belief, which has been so powerful in the one case, can be made much more powerful in the other. The principles which we advocate are principles of eternal truth, principles given by the God of heaven for the salvation of His children; they have the Divine blessing and the countenance of heaven on their side; therefore, we can feel confident of their success. "Truth is mighty and will prevail."

The first beams of the "great millennial morn," the blessed era of which the prophets have written, and to which we have referred, have at last broken upon the world. The Lord has commenced His great and marvelous work, and it is exceedingly interesting to note how quietly but effectually His purposes are being accomplished. Look at what the gospel has done already: it has converted a great multitude of men and women of a hundred different faiths; it has showed them the error of their ways, brought them out of darkness into light, made them see eye to eye, planted in their hearts the spirit of true, genuine, brotherly love, and made them one even as the Father and the Son are one. This is what it will do eventually for all mankind.

The Lord is working mightily in conjunction with His servants to bring forward that happy period. He has a thousand agencies employed to assist Him in His glorious work of redemption. What wonderful strides have been made in railroading and shipbuilding since the gospel was restored to the Prophet Joseph, and what an important part railroads and steamships have played in the great latter-day work! Formerly the messengers of truth had to spend several months traveling from Zion to this land. Now they come in a less number of days. What an enormous saving in time, and what a benefit that saving is to the work of the Lord! Think also how the Lord has employed these agencies for the benefit of His covenant children! In early days, months of time were consumed and many difficulties and trials were experienced by the Saints in going to the land of Zion. Now they go "with speed swiftly," and in ease and comfort.

* * * *

But the Lord has not only set His hand to bring about the redemption of man, He has also commenced the great work of redeeming the earth. In 1847 a small company of saints entered the valley of the Great Salt Lake. There they pitched their tents in the midst of a dreary, barren wilderness. No other people would have undertaken such a work as did this little band of exiles. *They* would not have undertaken it had it not been for their unshaken faith in the God of their fathers. What was the work? It was nothing less than the reclamation of the great desert. No other people in modern times had attempted to perform such a task; it had been considered impossible. And, indeed, it would have been impossible had it not been for the inspiration and the blessings of the Lord. The sun-baked land was so hard and unyielding that it broke the first plowshares put into it. Then the Lord inspired His servants to turn the water of a creek over the soil and the same hour the "Mormon" pioneers gave the world its first lesson in modern irrigation. What a profitable lesson that has been to thousands of the human family! By it the desert has been made to blossom as the rose and parched fields are turned into fruitful gardens. It has caused a great commonwealth to spring up in the wilderness and has given rich inheritances to tens of thousands of the saints of God. Beholding the great success which attended "Mormon" irrigation, the Government of the United States adopted the scheme and has already spent many millions of dollars in redeeming the waste places of the land of Joseph and making them habitable. But this is just the beginning; many millions more will yet be spent in the same grand work. In all these things we acknowledge the hand of God; we see man co-operating with his Maker to bring about the redemption of the earth from the curse which came upon it because of transgression.

It is marvelous to behold the manner in which the Lord has blessed His people. He has bestowed upon them not only the

blessings of heaven above but of the earth beneath. He has planted them in "a choice land above all other lands;" He has given them fit habitations to dwell in; He has blessed the land for their sakes, so that it has yielded in abundance; their flocks and herds have multiplied exceedingly, and the treasures of the everlasting hills have flowed unto them. To what purpose have these riches been put by the saints of God? To the spreading of truth and righteousness among the nations of the earth, so that the words of the prophet might be fulfilled and the knowledge of the Lord be spread over all the earth. A world of wealth has already been spent in this glorious work, and as the saints multiply and spread abroad, as they redeem the land and it yields of its strength, as their flocks and herds increase, as the treasures of the earth fall into their laps—all these shall be used in the future as they have been in the past, for the redemption of Zion and the salvation of the human family. This is the great object which the Latter-day Saints have in view; this is the grand work to which we have set our hands. It shall be continued till all that was spoken by the prophets concerning it shall be fulfilled, till "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and until "in every place a man shall meet a brother and a friend."—W. A. M.

BLESSED BY OBSERVING THE LAW OF TITHING.

A RECENT conversation I had with one of the traveling elders caused me to reflect on the past twelve months, during which time I have been a member of the Church of Jesus Christ of Latter-day Saints. When I compare the past year of my life with those preceding it my heart fills with gratitude and thankfulness to my Heavenly Father, for He has not only given me many spiritual blessings, but temporal blessings as well. These have come to me through obedience to the commandments of God. Had I not obeyed the Lord's commands, I would not have received His blessings, but would have robbed myself of them. We have been told by the Prophet Joseph Smith that "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130: 20-21.) Every doctrine which Christ taught He received from His Father, and in order for a man to know the truth of any principle He advocated, and to receive the blessings thereof, he must yield obedience to that principle.

We Latter-day Saints maintain, and rightly, too, that every commandment which the Lord has revealed is essential to the salvation of the children of men. The Savior told the people in His day that if they would enter into life they would have to keep the commandments of God. Through obedience to the principles of

the gospel revealed through the modern prophet, we have been made partakers of blessings that we did not enjoy before. The reason why we did not receive the blessings was because we had not obeyed the laws upon which those blessings were predicated. This we know—that through faith, repentance and baptism we received the remission of our sins, and through the laying on of the hands of the Lord's servants, accompanied by prayer, we received the gift of the Holy Ghost. Having received these inestimable blessings through obedience to the laws of God, it is strange that some of us hesitate at obeying other commandments which have brought, and will continue to bring blessings to those who observe them.

Among these is the law of tithing. We marvel at the people of the world treating the ordinance of baptism so lightly, seeing that it is essential to their salvation. The reason they do so is because they do not understand the importance of the sacred ordinance. I think the same can be said of members of the Church who do not observe the law of tithing: they do not understand its importance, nor that it pertains to their temporal and eternal welfare. Surely if they did, they would obey it willingly.

I have read the revelations of the Lord which treat upon this important subject, and have learned that if I do not observe this law—the law of tithing—my name shall not be found enrolled with the people of God. I quote from the revelation: "Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of hosts." (Doc. and Cov. 84: 4, 5.) I would not for all the riches of this world have the names of myself and children eliminated from the records of the people of God.

The Lord told ancient Israel to bring their tithes into the storehouse and to prove Him if He would not open the windows of heaven unto them and bestow upon them blessings that they would not have room to contain. The Latter-day Saints have proved the Lord in this matter, and they know that He has spoken the truth. I know of no people who have contributed as liberally of their means to the work of God as have the saints, and there are no people who have been so spiritually and temporally blessed as they have. Besides the spiritual blessings of the gospel, they have been blessed with houses and lands, flocks and herds, orchards and vineyards, gold and silver. In Zion there are four magnificent temples, in which ordinances are administered for the salvation of the living and the redemption of the dead. By what means were these sacred houses erected and is this work carried on? By the free-will offerings of the saints. The land is also dotted with several hundred beautiful meeting-houses, in which the saints assemble often to worship the Lord. These were also built by voluntary contributions. The Church has also established a num-

ber of excellent schools and colleges, in which thousands of the sons and daughters of Zion receive both a secular and a religious training. And, besides all these, the gospel has been carried to the nations of the earth, and the Book of Mormon published in many languages. This great work could never have been accomplished if the saints had not been faithful in paying their tithes and offerings. We cannot all go out and preach, but we all can pay our tithes and offerings, and in this way we can assist in building up the Church of God on the earth. There is a story told of an old colored woman in the Southern States of America, who when she attended church would sing at the top of her voice and cry "Glory" above all the rest. It was common, at the missionary prayer meeting of the colored people, to take up a collection while singing the hymn, "Fly abroad, thou mighty gospel!" in the midst of which Aunt Dinah always threw her head back, shut her eyes, and sang away lustily *till the plate had gone by.* One evening the collector stopped in front of her and said very bluntly, "Look a'heah, Aunt Dinah, you needn't be singin' 'Fly abroad, thou mighty gospel,' if you doesn't give nothin' to make it fly!'" "Faith without works," the Apostle James has told us, "is dead." This applies to the law of tithing as much as to any other principle of the gospel. Faith alone cannot carry on the work of the Lord, but faith and works can.

It was not my intention to sermonise when I started this paper, but to show how the Lord has blessed me for observing His commandments. About five years ago I engaged in a business, and, because of my inexperience, I not only lost all my savings but got into debt as well. I then obtained a situation which brought me twenty-five shillings a week. Out of this I supported my wife and two children, and paid a little on my accounts. We did not have a penny to spare. It was while in these deep waters that we heard the everlasting gospel and accepted it. Then the commandment of the Lord to pay a tenth of our increase had to be faced. How could we afford to pay two shillings and sixpence a week out of twenty-five shillings, and we still in debt? My wife and I talked the matter over seriously, and we came to the conclusion that our first debt was to the Lord. We decided to do His will. Now, what has been the result? Have we had to suffer? No, the Lord, has blessed us far beyond our expecations, so that, instead of being ten per cent poorer at the close of the year, I found on reckoning up that our increase over and above our annual income was twenty per cent. Means were put into our hands that we never dreamed of, and we were prospered as I have said. But that is not all—we have been blessed with good health, with peace and harmony in our home, our understandings have been quickened and our knowledge of the gospel increased. And so I say to my brethren and sisters, pay your tithing and be blessed of the Lord.

JAMES H. RADLEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 18, 1909.

THE SACRED THINGS OF GOD.

We hear occasionally of elders, in an excess of zeal, and sometimes, we fear, to show their own importance, talking upon subjects that relate to sacred things belonging only to the Temple of God, and which are not for the world nor for anyone except those who are permitted to enter therein. It is strange that men who have been made partakers of the blessings of the Lord's House will violate the covenants they made in this respect, or that they do not remember those covenants and agreements, and thus bring themselves under condemnation. It will be time enough for the faithful saints of God abroad to learn those sacred things which belong only to the Temple of God, when they are gathered to Zion and have been counted worthy to receive that blessing. The Lord has said:

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations and your statutes and judgments, for the beginning of the revelation and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by *the ordinance of my holy house* which my people are always commanded to build unto my holy name." (Doc. and Cov. Sec. 124: 39.)

All these things belong solely to the House of the Lord, and He has said further, "For I deign to reveal unto my Church, things which have been hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times," and the revelations given in that holy house are made known to those who receive its ordinances "that they may prove themselves, that they are faithful in all things whatsoever the Lord commands them." (Verse 55.) And they prove themselves unfaithful to them when they speak of them outside of that sacred edifice and to persons who may never have the opportunity of receiving the same covenants and blessings. Even in Zion, members of the Church are not permitted to enter the Temple of our God to be made partakers of the ordinances administered therein, until they have proven themselves worthy and received a recommend to that effect from the Bishop of the ward and the President of the stake wherein they reside. It is wrong for persons who have entered

into the covenants of the Lord's House to talk of them to saints in Zion who have not received them, for the spirit of those obligations, as well as the letter thereof, forbids such converse and explanation to anyone, unless it be within the sacred precincts of the Lord's holy Temples.

We cannot speak too emphatically on this subject to our brethren who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received "the highest blessings," conveying the idea that they are more advanced in those things than some of their fellow laborers. "The secrets of the Lord are with them that fear him," and they who do not "fear him" sufficiently to keep to themselves that which was only intended for them and which they are forbidden to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God, to "crown them with honor, immortality, and eternal life."

We further caution our brethren against making arrangements with people abroad to perform for them or their dead, ordinances that belong to the House of the Lord and which can only be properly entered into in Zion, or in her stakes that are organized. They have no right to do anything of the kind. They are not sent here for that purpose. By attempting to do so they act in direct opposition to the instructions given them when being set apart for their missions, and are stepping beyond their proper bounds, and thus rendering themselves liable to be led by a false spirit and stray into transgression. Further, in many instances they are trampling upon the rights of heirship which belong to those who are of the House of Israel and which they may at some future time have the privilege of exercising, if not hindered by these intrusions of men who ought to know better. Let the elders practice the "Mormon" creed and "mind their own business." We read of certain persons who "rush in where angels fear to tread." We think the adage aptly applies to missionaries, as well as others, who take the course here referred to.

If our brethren who are sent out into the world to "cry repentance unto this generation" will keep within the legitimate bounds of their calling, and not strive to get beyond the authority vested in them, nor soar into regions of theory and speculation above the plain principles that God has revealed and which they are sent forth to proclaim to the world, they will save themselves from much difficulty and discomfort, and will feel their feet upon sure ground, and be laboring in accordance with the positive counsels of the authorties of the Church and the direct injunctions given by the Lord in His revelations to the Priesthood.

We do not wish to bind the minds of men, to limit their reflections, to chain their thoughts, or to put up a barrier in the way of the light of revelation to each individual soul. But we feel con-

strained to impress upon our brethren on missions the necessity of complying with the word of the Lord and with the order of the Church, by which revelations for the Church are to come only through the head, and that which is manifest to an individual is for him alone, unless it be to direct him in the performance of duty in which others who are under his watchcare are involved. Doctrine, principle, advanced theories beyond that which is made clear and positive by Divine revelation, are not for others than those to whom they are manifested. Whenever an elder sets himself up as of greater importance than others and wishes to pose as a favored instrument, and thus seeks his own glory, he simply exposes his weakness and his unfitness for that which he strives to figure in.

Once for all, elders in Israel, keep within the limits of your authority, your covenants, your sacred obligations, the instructions of those who preside over you, your duties as heralds of salvation, the ordinances you are empowered to administer, and the sphere of your appointment! Be diligent, persevering, unwearying, self-sacrificing, patient, prudent, wise, kind and cheerful, avoiding extremes, seeking for the favor of God rather than the applause of men, guarding the sacred things of the Lord's House as priceless treasures for your own benefit and exaltation, and our Father, through Jesus Christ His Son, will magnify you before the heavenly hosts and crown you with all the blessings that have been sealed upon you "through your faithfulness," and unfold unto you treasures not yet open to your view which you will inherit in worlds without end.

C. W. P.

AS TO "GOSPEL CONVERSATIONS."

THERE seems to be some doubt in the minds of our brethren who are distributing tracts and other Church literature and obtaining interviews with persons not of our faith, in order to explain to them the principles of the Everlasting Gospel, as to what constitutes a "gospel conversation." This comes largely from a desire to make a paper record of work performed, and in some degree through a spirit of rivalry, in which each person or conference desires to excel in the reports that are rendered from time to time. This, however, is not always the cause of misunderstanding on this not very important point. Uniformity is desirable in our reports, and therefore some explanation is here afforded, that this may be attained. It does not always require the participation of two or more persons in an exposition or inquiry to constitute what is called "a gospel conversation." An elder or tract-distributor may be able to explain the contents of the literature dispensed and expound the first principles of the gospel of Christ to a person who does not respond, either by assent or dissent. This would be

properly counted as a gospel conversation, whether carried on within the house or at the door of the individual addressed. "To discourse" has a similar dictionary signification as "to converse." Of course, just a few brief remarks without being explanatory and of sufficient importance to be so designated would not be counted in this category.

Again, when an elder is discoursing with an individual on the gospel and others are present, that would be counted as one "gospel conversation," unless others in the company took up the questions introduced and entered into a discussion of them, when each real interview might be counted as another "gospel conversation." But when the company present are simply listeners to the conversation, it should be counted as one only. Visits to the saints are not to be counted as gospel conversations. The spirit, rather than the letter of this matter should direct in making up a report. The great object in view is the promulgation of the gospel and the saving of souls. Elders should not be too eager to make a big showing of figures; results are what count in this direction. No one need fear that he will lose any credit for the work he performs in the service of the Lord. After all, it is the glory of God and the building up of His kingdom that we are laboring for, and not merely to gain great renown for ourselves.

C. W. P.

THE LORD'S POWER MADE MANIFEST

My Dear Brethren and Sisters,

It is a pleasure to me to write to our valuable *Star* and to mingle my testimony with the testimonies of the saints who have received blessings from the Lord. I am thankful to our Father in heaven for sending His servants to our home. It was in the early part of March, 1906, that Elder S. J. Perkins left his third tract with us, which he said would be his last. He was bearing his testimony to the truthfulness of the gospel when I asked him to come in. He explained the first principles of the gospel, and I was able to understand every principle which he advocated, and I am thankful from my heart that I was humble enough to listen to him. Well, on September 29th, 1908, I received a wound in my chin, which resulted in blood poisoning. A doctor was called in to attend to me, but I grew worse. I feared I might lose my reason, I was in such a state. I was scarcely fit for anyone to see. On November 4th I said to my mother, "If only the elders could come and administer to me I feel that I would get better." All that night I prayed to my Father in heaven to spare my life for the sake of my dear children, for I really thought I was going to leave them; the disease had gone down into my throat. The next morning I sent for the elders, for I remembered the promise which was pronounced upon my head when I was confirmed—that if I

were faithful I would gather to the bosom of the Church, and I knew that I had done nothing to cut me short of my Father's blessings. So I had faith. Elders Reginald Evans, Scott B. Brown, and Le Roy Hull came to see me. They were sorry to see the state I was in. They came again in the evening and administered to me, and I can say truthfully that as soon as they took their hands off my head the pain left me, and I had a good night's rest, which was prayed for. I continued to get better from that time. The doctor came the next day and pronounced me out of danger, and I can say that the words spoken by the servants of God came true to the very letter. I thank my Heavenly Father for such a blessing. The doctor has said twice since then that I am, indeed, a fortunate woman, and that it was wonderful how my face healed, but he little knew how I had received the blessing. I give the honor and praise to Him to whom it rightly belongs. I know that if we observe the laws and keep the commandments of our Father in heaven the blessings which we stand in need of will be given unto us, and my desire is that I may do nothing to forfeit my right to the favor and blessings of God. This is only one of the many testimonies which I have received. I know the gospel which has been revealed through the Prophet Joseph Smith is true. Praying the Lord to bless all those who are seeking after truth as He has blessed me, my husband and family,

I am, most respectfully,

You sister in the gospel of Christ,

Blackheath. S. J. PATRICK.

FROM THE MISSION FIELD.

Successful Socials.—A large gathering of saints and friends met at the Assembly Rooms, High Street, Dudley, February 1st, to show their respect to Elder A. S. Howard; also to his mother and brother, who have been visiting in this land, and Brother and Sister Miles and Brother Harry Harper, who were emigrating to Zion. The evening was very pleasantly spent in listening to an informal program, and in games. Refreshments were served. Among those present were President L. H. Durrant and eight traveling elders. Elder Howard was presented with a handsome traveling rug by the saints and friends of the Dudley branch.

Grand Concert at "Deseret."—In the evening of the 6th inst. a concert was given by the London saints at the headquarters of the London conference, "Deseret," South Tottenham, in order to obtain more means for the organ fund. Every one of the sixteen numbers on the program was rendered in an exceedingly creditable manner. Those who took part were Messrs. Tout, Price, Brown, Jordan, Bassett, Whitehead, Worsley, Willes, Anderson, and Smith, and the Misses Nannie Tout, Merza Young, Winifred

Beresford, May Wakeling and Mrs. Bottly. There was no charge for admission, but from a voluntary contribution the sum of five pounds was realized.

Sunday School Organized in Glasgow.—We have received the following report from Elder O. Z. Richards of the Glasgow branch: "We still continue to feel very much encouraged over the outlook for the future and are confident that we will have a rich harvest of souls this year. Yesterday we commenced our Sunday School and it is going to be an excellent feature in our missionary work here. Our afternoon and evening meetings are not of such a character as to teach the children many of the most important principles of the gospel, and the Sunday School and Bible Class are going to be sources of much good in that direction.

"Mormon" Elders Entertained.—On Thursday evening, the 4th inst., Mrs. Miles, the genial landlady at 82 Murray Road, Ecclesall, Sheffield, entertained the Sheffield elders and a number of friends at her home. She had prepared for them an excellent dinner, consisting of roast goose, chicken, and a variety of other good things, made ready by her own skilful hands. Needless to say, ample justice was done to the menu. After the meal, the happy party repaired to the parlor, where a most enjoyable evening was spent in song, interspersed with a number of finely-executed piano solos by Mr. Parker. Sincere thanks were tendered to Mrs. Miles for her kindness.

Latter-day Saint Addresses Congregational Guild.—On Monday evening, the 8th inst., Brother Robert L. Dunn read an interesting paper on "'Mormons' and 'Mormonism'" before the Congregational Guild assembled in Wombourne Congregational Schoolroom. It contained an account of the coming forth of the Book of Mormon, the organization of the Church, etc. He also delivered an address, in which he explained some of the doctrines of the Church. There was a short interval for refreshments, after which Brother Dunn spent over an hour answering questions concerning his faith and people. He received courteous treatment and a kind invitation to pay the Guild another visit, which he promised to do. He was encouraged with the presence of Elders Vance and Palmer and a numberof saints of the Walsall branch.

Baptisms.—On Wednesday morning, the 10th inst., a baptism was performed at the Freckleton Street Public Baths, Blackburn (Liverpool conference), when one convert was initiated into the fold of Christ. The ordinance was administered by Elder Ralph B. Sperry.

A baptism was performed at Albury (London conference), on the 9th inst., when another member was added to the Church. The ordinance was performed by Elder A. B. Case.

A baptismal service was held at the Gorbal Public Baths, Glasgow, on Sunday last, the 14th inst., when three souls were added to the Church. Elder M. O. Ashton spoke briefly on the object and necessity of the ordinance, and the importance of walking in newness of life by following in the path of duty outlined in the latter-day revelations. Elder D. A. Leishman officiated at the baptism.

A baptismal service was held at Doncaster (Sheffield conference), on the 14th inst., when six persons were initiated into the fold of Christ. President Josiah H. Eardley was present and spoke on the ordinance of baptism. The converts were baptized by Elder Richard Jefferies. Confirmations took place at the evening meeting.

There was a baptismal service at "Deseret," South Tottenham, London, on the 13th inst. Another member was added to the Church. The ordinance was administered by Elder F. F. Vause.

District Meetings at Gainsboro.—On Sunday last, the 14th inst., two largely-attended and highly instructive district meetings were held at Gainsboro (Grimsby conference). President Charles W. Penrose was in attendance, as were also Conference President Willard E. Stoddard and seven traveling elders. After the preliminary exercises at the afternoon service, the general and local authorities were presented to the meeting and received the unanimous vote of the saints. Short talks on the first principles of the gospel were made by Elders C. T. Jones and R. H. Smith, who also bore impressive testimonies to the truthfulness of the gospel and the divinity of Joseph Smith's mission. President Penrose occupied the remaining time, and his remarks, which were directed specially to members of the Church, were of a thoroughly practical nature. He explained the sacredness of the sacrament and the condition all those should be in who partake of the holy emblems. By partaking of the sacrament unworthily, some of the saints in former days had incurred the displeasure of the Lord and had brought upon themselves condemnation and death. Saints of latter days cannot expect to escape punishment if they abuse this sacred ordinance. He exhorted the assembly to repent sincerely of all wrong-doing, to overcome evil, and to live lives of righteousness. Counseled the saints to be obedient to the commandments of the Lord and to the voice of His servants, to love one another and to forgive each other if offenses arise. About two hundred persons, the majority of whom are not members of the Church, attended the evening service. "The powers and operations of the Holy Spirit" was the subject of an interesting and edifying discourse by Elder A. W. Hall, after which President Willard E. Stoddard spoke upon the free-agency of man, concluding his remarks with a feeling testimony to the truth of "Mormonism." President Penrose then addressed the audience for over an hour,

and all felt that the time was too short. His subject was "The one and only true Church of Christ," and it was treated in such a plain and intelligent manner, and supported with so much scripture that it seemed impossible for anyone to mistake the churches of men for the true Church established by the Messiah. The world, the speaker said, has been deceived by the teachings of uninspired men, who by their false interpretation of the word of God have caused the people to err. Explained the restoration of the gospel and the re-establishment of the Church of Christ on earth, and exhorted the visitors present to investigate with unprejudiced minds the claims and teachings of the Latter-day Saints. At the close of the meeting many of the non-members said they had never heard such sound doctrine and such a clear exposition of Bible truths. The sacred solos rendered by Mrs. Rose, Sister Annie Jackson, a duet by Elders Jones and Hall, and a selection by the elders' quartette were appreciated by the audience.—FRANK T. BENNETT, branch clerk.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON III.—THE BOOK OF MORMON TRANSLATED.

Textbook: One Hundred Years of Mormonism (Evans), pp. 51-72.

References: History of the Church, Vol. 1., pp. 19-20; pp. 28-38; and pp. 78-78; Doc. and Cov. Sec. 3: 10; I. Nephi (Book of Mormon) chapter 9: Life of Joseph Smith—Cannon, pp. 53-74; Life of the Prophet Joseph—Lucy Smith, pp. 167-51.

I. WORK OF TRANSLATION COMMENCED.
   1. Martin Harris engaged to write for the prophet.
   2. Means of translating the record.
   3. Words of the book given to the learned.
   4. Fulfillment of Isaiah's prophecy.
   5. Martin Harris's account of the circumstances.
   6. Professor Anthon's conflicting statements.

II. LOSS OF 116 PAGES OF MANUSCRIPT.
   1. Importunities of Martin Harris.
   2. He is permitted to take the translation under certain conditions.
   3. He breaks his covenant and is rejected as scribe.
   4. Revelation concerning the stolen manuscript.
   5. Revelation informing Joseph of the alteration of the manuscript.
   6. Interval in the work of translation.
   7. Oliver Cowdery becomes the Prophet's scribe.
   8. Translation of the plates continued.

"LO! I AM WITH YOU ALWAY."

Still year by year our friends depart
To distant worlds and distant lands,
Leaving us with an aching heart
And hands that long to clasp their hands;
For time and space hold all things fast,
And Death is with us to the last.

New friends about our way we meet,
New faces make their presence blest;
But never more along the street
Will come the face we loved the best.
I do not weep—I only say
Life's morning time has past away.

E'en while I say it, lo! there stands
One Friend beside me who will stay;
He takes my hand in His strong hands,
Saying, "I will not go away."
And He has loved me all my life,
Through every joy, and care, and strife.

His face I have not looked on yet,
For I am mortal, He divine;
But still I know, nor can forget,
That He has given His life for mine.
All distant friends through Him are near,
All dearest ones through Him more dear.

60 Whitford Road, Birkenhead. FLORENCE M. DYALL.

DIED.

MARSH.—At No. 6 Deptford Green, Deptford, London, S.E., February 10th, James Marsh, aged 87 years. The deceased was born in Wingham, Kent, near Canterbury, February 14th, 1822, and was baptized into the Church of Jesus Christ of Latter-day Saints in 1855.

On January 23rd last, near Adana (Turkish mission), Orsanna. the beloved wife of Dr. Armenay D. Shie Xogopion. The deceased was born in August, 1871; was baptized into the Church of Jesus Christ of Latter-day Saints by her husband on April 6th, 1896, and lived and died a true follower of Christ. Her loss will be keenly felt, not only by her husband and children, but by all with whom she associated,

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